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[No. 7.

ADDRESS OF GEN. J. W. PHELPS.*

Mr. President and Gentlemen of the Vermont Colonization Society :

The colonization of Africa is a matter of peculiar interest to the people of the United States. It presents a wide field for the exercise of those higher aspirations of benevolence and good will to all men, which enter so largely into our political creed and our institutions. It has for its object not the mere improvement of a single country only, but the reclaiming of numerous millions of human beings from the lowest stage of barbarism, and raising them to the light and life of Christian influence and usefulness among the nations of the earth. It is a question of the very first importance both as it concerns the philanthropic relations of mankind and the civil interests and social well-being of our own country. The Hon. Edward Everett said of it, that "whether we look to the condition of this country, or the interests of Africa, no more important object could engage our attention."

But being as it is a question of so much importance, why, it may be asked, does it not command more attention from the Government and political leaders of the country? Why is our benevolent Government so indifferent to a matter that is so peculiarly worthy of its especial regard? In reply to this question, it may be said, that political cunning, which is the chief trait of our leading men and the mainspring of party action among us, is seldom accompanied with much capacity or willingness for the treatment of philanthropic subjects, or for the management of the nicer, higher, and more vital interests of society; but it is, on the contrary, rather prone to sacrifice these interests to motives of expediency and party success. In the conflict of parties, philanthropy, which is the love of humanity, and which ought to lie, in an especial manner, at the very basis of our institutions, is not only frequently entirely lost sight of, but is often wilfully consigned to ignominy

* Extracts from the Address of Gen. J. W. Phelps, of Brattleboro, Vermont, at the Forty-eighth Annual Meeting of the Vermont Colonization Society, in Montpelier, October 17, 1867.

and contempt, even as was the Prince of humanity himself, the Saviour of mankind, when presented for the consideration of the crafty, truculent Herod, and the cold, politic, acquiescing Pilate.

We are not to be surprised, therefore, at the apathy of the Government and the indifference of parties to the subject of African colonization, nor should we, on this account, be deterred from making efforts in its behalf. It ought rather to stimulate us to renewed and untiring exertions. Under institutions like ours, the citizen should make up as far as possible for the defects of his Government.

The continent of Africa contains some 11,000,000,000 square miles. It is more than three times as large as the United States, and more than twice as large as the Chinese Empire. It has been estimated to contain all the way from 50,000,000 to 200,000,000 inhabitants, though the latter number is probably much too large. But little is known of the interior, either of the country or the people. The inhabitants of the continent, in a general point of view, and with the exception of a few Turks and the small settlements chiefly of European origin along the sea coast, may be divided into two great classes, one consisting of Arabians and Africo-Arabians, extending from the Mediterranean on the North through the great Sahara desert to the valley of the Niger, near the Equator, on the South, abounding in large warlike cities, all being more or less under the influence of the Mohammedan religion; and the other composed of pure Negroes who are wholly barbarous and savage, having but a faint idea of God, being a prey to the most darkling superstitions, and nearly void of all the elements of civilization.

As a Christian people we are taught to believe that the living germ of our holy religion may be traced directly to the successful struggle of a great moral idea against political cunning—to the act of wresting human beings, even against their own will, from the rapacity of the oppressor, and restoring them to their moral rights, to their manhood, and to the possession of their fatherland. To this act of high principle as opposed to low and selfish motive, are we indebted for all the civil and religious liberty, for all the light and Christian life which we now enjoy. And if we are not capable of a similar degree of moral strength to insist upon the negro's having the possession of his fatherland and the preservation of his religious idiosyncrasy; if our idea of right and fitness of things does not prevail over that greed which teaches us to keep the negro among us for the purely selfish consideration of his labor and his vote, then it is doubtful whether we have sufficient moral strength to maintain either the system of Christian civiliza-

tion which we have inherited, or that peculiar form of government which has grown out of it, and of which we are now so justly proud.

The sacred Scriptures, practically viewed, plainly teach us that God himself, through the exhibition of miracles, which are very likely to occur where the laws of nature are violated by the will of man, commanded, in a case similar to ours, the entire separation of the enslaved race from the dominant one. We are taught that the Israelitish slave had to be baptized by the Red Sea, again by the cloud, and still again by the waters of the Jordan, before he could be worked entirely clean of the stains of degradation incurred whilst in bondage, and be fitted to enjoy perfect manhood in the land of promise. And so we may readily believe that the late African slave of the United States will have need of the broad waters of the Atlantic intervening between him and his former degradation and abasement before he can rise to the full dignity of manhood in the land of his fathers. The question arises whether; as practical believers in our religion, we have a right to set aside the example which it has given us, and hold on to the weaker race among us, from unworthy considerations of material profit and political power. We ought to ask ourselves in all sincerity and directness, whether it is not for a mere selfish and political object that we keep the African here, instead of for those higher reasons upon which the safety, power, and dignity of states must depend.

Our negro population have been taught to think by the cunning politician, as well as by the unthinking white citizen, that, as they were born in America, they therefore have a right to remain here. These are the first words that the negro, on being born into the world of liberty, is taught to lisp—"We were born in America, therefore we have a right to remain here." But these words are in no respect different in spirit from those which the freed Israelite used when he asked—"Are there no graves in Egypt that we should be brought into the desert to die?" Had we not acquired a right to die and be buried in Egypt? We have a right to remain in America, says the negro. The dangerous fallacy conveyed by such words consists in the Jeffersonian doctrine of impressing upon men a notion of their *rights* before teaching them their *duties*. By teaching men their rights first before their duties, they are rendered exacting, turbulent, obdurate, and well fitted for despotic government. But men must know and perform their *duties* to society before they can properly understand and exercise their *rights*. The essence of civil liberty consists in the performance of moral duty. What would have become of our moral code and of our system of civilization, if the Israelites

had maintained the position, that as they were born in Egypt, in Egypt therefore they would remain? Or what even would have become of our civil and religious liberties if the Puritans had said the same thing of *their* right to remain in England? No, what the negro should be taught is this—we have a right to Africa, and to Africa we will go.

We maintain that it is the duty of the negro of the United States, to redeem his brethren of Africa from their unhappy barbarism; for he is the only suitable agent of accomplishing this grand and beneficent object. No other heathen or pagan race of the world has won the advantage through its misfortunes of having so large a number of its own people in the bosom of a Christian community, as has Africa. While China and Japan must begin the slow work of Christianization by sending a few of their youths to our schools, by introducing our school books, and by establishing seminaries for the inculcation of Western learning, Africa has in our midst four millions of her children who might act as missionaries and convert to Christianity the hundred millions of her barbarous people. In a material point of view we have in our midst four millions of laborers, who have learned how to raise the tropical productions of the earth, such as rice, sugar, coffee, and cotton, which have become necessities to the world, and which, by stimulating their growth in Africa, might be brought within the reach of every poor man at a low rate. The higher principles of economy as well as of morality and religion, teach us that we should let the negro go; the white man, who is thronging to our shores from over crowded Europe, can raise most of the tropical productions grown in the United States to a better advantage than the negro can, and it is only the negro who can bring the tropical lands of Africa under cultivation. Both the planter and the politician find his services valuable; and the negro seems as quiescently willing to serve their purposes now, as he ever was when a slave; he is as willing that we shall rule him to our own hurt now as he ever was.

To show what one of the first and ablest men of the negro race thinks of his countrymen in this connection, we may here quote from the Inaugural Address of President Roberts of Liberia, delivered on the 3d day of January, 1848. It was the first inaugural to the first Republic of Africa since the days of Carthage—since the days of that ancient Republic, which has the honor of producing a man whose wise saying will stand as long as gladiatorial Rome will stand: *that nothing in the shape of humanity was foreign to him.* “But if there be any among us,” says President Roberts in his first Inaugural, “if there be any among us dead to all sense of honor and love of their

country; if deaf to all calls of liberty, virtue, and religion; if forgetful of the benevolence and magnanimity of those who have procured this asylum for them, and the future happiness of their children; if neither the examples nor success of other nations, the dictates of reason and nature, or the great duties they owe to their God, themselves, and their posterity, have any effect upon them; if neither the injuries which they received in the land whence they came, the prize they are contending for, the future blessings or curses of their children, the applause or reproach of all mankind, the approbation or displeasure of the Great Judge, or the happiness or misery consequent upon their conduct in this and a future state, can move them; then let them be assured that they deserve to be slaves, and are entitled to nothing but anguish and tribulation. Let them banish forever from their minds the hope of ever obtaining that freedom, reputation, and happiness, which, as men, they are entitled to. Let them forget every duty, human and divine, remember not that they have children, and beware how they call to mind the justice of the Supreme Being. Let them return into slavery, and hug their chains, and be a reproach and a by-word among all nations."

Another writer says: "They ought to be made to feel that it is their highest privilege, as well as their imperative duty, to cast in their lot with the pioneers in the work of Africa's civil, social, and religious redemption, and sacrifice themselves, if need be, in the stupendous work of spreading free government and civil institutions over all Africa, and bringing her uncounted population all under the dominion of the Kingdom of Heaven."

If the negro cannot feel this degree of enthusiasm, cannot entertain this sense of duty, and arrive at this pitch of heroic devotion to a great cause, it may well be questioned whether he is a fit member of a Republic anywhere, either in America or Liberia. His stay in this country must ever be attended with such depressing influences as to dwarf and stunt his faculties, and render his condition anything but desirable to high minded men, of whom it is said that states are constituted. The spirit that becomes relieved from some great oppression like that of slavery, and does not feel in response an ardent glow of benevolence and good will to all men, and a desire to carry this good will into practical operation towards his fellow beings, can be of but little use to our system of civilization anywhere, whether in America or Africa. The negro who clings to the United States acts from mere selfish considerations, proposing to benefit himself alone, while in Liberia he would benefit not only himself but many millions of his fellow-beings. White men say that his labor is needed here; but why should

he be under the least obligation to serve the purposes of white men in America and neglect those of his own race in Africa who need his assistance? Ethiopia is indeed stretching forth her hand unto God, but only a few of God's ministers go to her assistance. America is the only part of the world that can freely supply that kind of Christian emigration which is needed for the settlement of Africa.

With regard to the policy of keeping the negro among us by forcible detention—for where no suitable facilities are offered for his going he is in a measure forced to remain—we may say that such a course tends to the loss of our national identity, and consequently of our national character. Our institutions were not devised for Africans, Asiatics, Europeans, or Indians; they were especially framed to suit the condition of a certain kind of people who had grown up under peculiar circumstances in the forests of a new world, and were setting a new and worthy example for the corrupt nations of the old world. Neither the African, nor Indian, nor Coolie, nor modern European, had any voice in the compact by which these institutions were established. Just in proportion, therefore, as we adapt these institutions to the peculiarities of other men than those for whom they were fashioned, in that same proportion must their spirit and character become changed. If we admit other races and nations into the national partnership with us, we must expect to adapt our institutions to them instead of fashioning them wholly to our institutions.

There is no instance in either ancient or modern times, says an able writer, of two separate and distinct races of men living together, in which one or the other has not become inferior, and in no one case have the members of the inferior race been able to show themselves as capable of getting along in the world as the superior race. But where the races have been separated, the inferior race has then been able to display quite as much aptitude in all that is essential to the growth and support of society as any other race of men have done. The separation of two such races is indispensable to the success of the inferior race. We might as well try to raise a good crop of apples in a thick grove of oaks or pines, as to cause one race to thrive under the overshadowing influence of a more powerful one. If this be true, as it undoubtedly is, then our institutions cannot possibly extend equal rights and privileges to the African race without losing some of their original force and character. We are indeed stretching the capacities of our Government too far, when we force it to include heterogeneous elements that do not properly belong to it. For wise purposes God has made a diversity of races and nations, and men must

conform their political theories to this law, or else expect discord and trouble.

Much might be accomplished by the Government even now, by favoring emigration generally, and especially by establishing a regular line of steamships between the United States and Liberia. Such a line was proposed and received pretty general favor, particularly from Vermont, fifteen years ago or more; and indeed the State became pledged to it by legislative action, a fact which, from our course of late years, would seem to have been forgotten. While some of our politicians were giving constitutional reasons why such a line could not be established, England, as usual, proceeded to act at once. She established a line of steamers between one of her ports and the Western coast of Africa, consisting of the *Fore-runner*, the *Faith*, *Hope*, and *Charity*, and while thus securing the valuable trade of that coast, she has been contributing largely to spread there the ideas, habits, and advantages of regular civilized government; for among material agencies there are few more powerful civilizers than a regular line of steamships.

When we consider that there are some 20,000 people in Liberia who have connexions, relatives, and friends in the United States, and that they do not possess facilities of communication with them equal to those, even, which have been provided by our Government for Rio Janeiro, we can only wonder that such results could possibly flow from the operations of a great, enlightened, and Christian nation. There is not an Irishman, German, nor even a Chinaman, in the United States, who cannot hear frequently and regularly from his friends in the Old World by steamship communication, while the African of Liberia receives no comfort, consolation, or support, from such a source.

It might be thought that it is a great undertaking to attempt to remove four millions of Africans from our shores, but a great nation can and ought to do great things. In view of what our energies and power ought to be half a century hence under the stimulus of our free institutions, the Atlantic should become as a mere steam-ferry to us.

It would seem to be an evident truth, and only need to be asserted to be received, that a race which has become unsuitably placed by the covetous passions of men, ought to be restored to a suitable location: for the laws of nature are superior to those of men. The negro belongs to a tropical race, and the necessities for tropical productions, as we have already pointed out, now require his presence in the tropics as imperatively as the vacant lands of America ever called for his exit from his African home. It is a heartless mockery to offer the negro the same rights in any one State of the American Union

as in all the others, for there are some States of so cold and rude a climate that he could not dwell in them. As a citizen of the Republic he must inevitably be sectional in his character, for it is only in a certain section of the country that he could possibly thrive. He could not even become national as the citizen of a country of white men, for nature has imprinted upon him an identity of nationality which cannot be made to represent any other nationality; nor can he claim the respect of mankind until his own nation has assumed a respectable place among the nations of the world.

In drawing our remarks to a close, we may be permitted to make a few quotations from Henry Clay and Daniel Webster—almost the last act of whose lives was the presiding over the deliberations of the Colonization Society—as well as from other eminent men, both black and white, to show the propriety of separating the African from the Caucasian race in the United States, and the power of our Government to aid this object. During the Compromise Measures of 1850 and the troublous times occasioned by them, the Colonization Society was looked to with a great deal of interest by our political men, as a means which offered the best prospect for settling the difficulties arising from the presence among us of the African race, and it received more favorable attention then, than it has since done. And this is one good evidence, we think, of the value of the Colonization Society, that in an hour of national danger and trouble it has been looked to by the first intellects of the land as a source of relief and safety. That this source of safety should have been overlooked in a time of war, when the nation was wholly absorbed in the defence of its existence, is not perhaps unnatural, though it may not appear either wise or considerate.

At the Annual Meeting of the Society in 1851, Mr. Clay, its President, made the last speech that he was ever destined to make to the Society. He was almost the only survivor of all who, thirty-five years before, had contributed to the formation of the Society; and his stay among the living was now short, for he died in June of the following year. In his speech he approved highly of a line of steamers to Liberia on behalf of the interests of Colonization, and said that, in his opinion, "the Constitution of the United States grants ample authority for the performance of this common benefit of the country," which sentiment was applauded by the audience.

Mr. Webster expressed himself willing to appropriate almost any amount of the public money for the purpose of African Colonization; and in the last days of his life, which were sadly overclouded and disturbed by concern for his country, he showed a marked interest in its success.

Mr. Clay, in his address already alluded to, made the following emphatic declaration: "I have said, and said recently upon another occasion, what I sincerely believe, that of all the projects of the existing age, the scheme of Colonization of the African race upon the shores of Africa is the greatest."

He still further added: "Gentlemen, I have thought, and I said, that if there ever was a scheme presented to the consideration and acceptance of men which, in all its parts, when analyzed and reduced to all its elements, presents nothing but commendation, it is the scheme of African Colonization."

"As it respects the free people of color, therefore, nothing but good, and unmixed good, can result from their separation from a community with which, in spite of all the philosophers of Europe and America, from the nature of our feelings and prejudices if you please, they never can be incorporated and stand on an equal platform."

Edward Everett has fully endorsed these sentiments of Henry Clay with his own opinions.

We might add still further testimony from other leading white men of the country, but we will now bring forward the evidence of black men.

Governor Russwurm, of the Maryland settlement in Liberia, who was at one time opposed to the Colonization Society, subsequently changed his views, and came to express himself as follows: "We have carefully examined the different plans now in operation for our benefit, and none, we believe, can reach half so efficiently the mass as the plan of Colonization on the Coast of Africa."

Mr. R. E. Murray, a colored emigrant from Charleston, South Carolina, writing from Liberia in 1843, said: "I care not what any man, or any party of men may say about their friendly feelings for people of color in the United States; all I ask is this—is he or they friendly to the cause of Colonization? If the reply is in the negative, there exists no true friendship in their bosom for the colored race."

Dr. J. S. Smith, a colored physician who was educated in Pittsfield, Mass., wrote from Liberia, December 2, 1851, as follows: "I believe, sir, that Africans will never be respected *as men* until Africa maintains a respectable standing among the nations of the earth."

Such evidence as this from black men might be multiplied from the very first days of Liberia down to the present time, and more if it is needed.

We pass now to a series of resolutions which were recommended by a joint select committee of the Legislature of Connecticut at its session of 1852, which embody the true sentiment of our duties and our relations to the negro race, and which, we think, ought to govern the policy of the country in that

respect. These resolutions are admirably expressed, and read as follows :

Resolved, That as Americans, we owe a debt to Africa, and to her oppressed and injured children, whether in this or other lands, which we should endeavor to discharge with all fidelity in all suitable ways.

Resolved, That the American Colonization Society happily unites Christian philanthropy and political expediency—our obligations to the Union and to God; and that its principles and operations are most benevolent, not only towards our colored population, but towards both races in this country, and towards two quarters of the globe.

Resolved, That this Assembly recognize with gratitude, the hand of God in the past success and growing interest manifested in behalf of this cause.

From these resolutions we pass to those which were adopted by the Legislature of Vermont at its session of 1851, in favor of a line of steamers between the United States and Liberia, but it is unnecessary to repeat them; it is sufficient to say that in our opinion the Legislature of the State has never passed a wiser or better set of resolutions, or one that does it more honor for sound philanthropy and pure, exalted statesmanship. They were a happy inspiration of the earnest, practical republican character of the State, amidst the difficult circumstances in which the country was then placed from the presence of the African element of our population.

In conclusion we would be permitted to say that the State of Vermont has some reason to be proud of the agency which it has thus far lent in the cause of African Colonization. The lamented Ashmun, who taught the settlers the use of arms, and under whose heroic leadership they were first enabled to gain an assured foothold upon the soil of Western Africa against the assaults of the native barbarians, was a graduate of our University at Burlington, and for sometime a resident of that city previous to his going to Africa. The State has contributed more funds for the support of Colonization in proportion to the number of its inhabitants than the rest of the Union, *per capita*; and it has the enviable honor of being the first among all the States to establish a State Colonization Society, the Society whose members we are now addressing having been established in 1819, three years after the organization of the National Colonization Society. The establishment of the College of Liberia is greatly due to the efforts of our fellow statesman—the Rev. Dr. Tracy. Let us hope that the honor thus won by the State may still be maintained, and that she may continue to be first and foremost in forwarding the work to which her citizens have thus far given such effective aid. The best and most suitable return that we can make to the African for his long years of unrequited toil in our behalf, is indeed to secure to him political rights and equal social, civil, and religious liberties, not here in the United States, but in the more genial native land of his race.

AFRICA AND AMERICA.

"AN INTERESTING SIGHT."—This day passed through our village, on his way to Liberia in Africa, the Rev. George M. Erskine, (a man of color,) together with his mother, his wife, and seven of his children. Fifteen years ago George and his wife, and five of his children, now along with him, were slaves. The good, moral character of George recommended him to the notice of the Rev. Dr. Anderson, of Maryville, and the Rev. Abel Parsons. With the assistance of other benevolent individuals, they purchased him from his master and emancipated him. Dr. Anderson took him into his family, and at his own expense boarded, clothed, and instructed him about three years. In 1818 he was licensed to preach the Gospel by Union Presbytery, of this State. Since then, by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about two thousand four hundred dollars for the release of his family from slavery, and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society. His conduct since his emancipation has confirmed the good opinion his benefactors entertained of him. As a preacher of the Gospel, he has attained considerable distinction, and has walked worthy of his vocation. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother of George, who was brought in ignorance to this country by the most nefarious traffic, should be permitted to return in company with an enlightened and Christian offspring—a blessing to herself and the land of her nativity. This is but one of many in an interesting train of events which we doubt not God intends shall totally extinguish that trade which is a disgrace to our species, and shall finally result in Christianizing degraded and oppressed Africa."

The above extract I find in the third volume of the "Calvinistic Magazine," for 1829. As there is an interesting sequel to this record, I feel impelled to repeat the facts as related to me by one who aided in purchasing the father and emancipating the children, and by personal influence and material benefactions did much in securing their emigration to Liberia. February 5, 1829, fixes the date approximately of their embarkation from Norfolk, Virginia, in company with others bound to the same land of promise. In that group of seven children there stood a little crimped, curly-headed boy, five years of age, with a frank, intelligent countenance, bright eyes, and a complexion as black as tar, a thorough African in the contour of his face. In those early days he answered to the call of George, bearing and honoring the name of his *now* sainted

father. Near him stood a lad of a few more years, not a kin or a brother, but whose subsequent history must not be overlooked. In the kind providence of God, Rev. George M. Erskine and family reached Liberia in safety and in health. After three years of consecrated labor in the ministry, devoting his talents and strength for the good of his people, the Lord called him to rest and to glory. Little George became early a child of grace, and seemed called of God, as was Aaron, and to wear the mantle, and enter the profession and follow the footsteps of his father. George and young Brown, the lad referred to above, began their studies for the ministry, and in the course of years graduated with honor, and entered their profession with qualifications that have made them eminently successful.

A Missionary Society in Liberia were soon impressed with the capabilities of young Brown, and commissioned him to visit the neighboring tribes, master their dialects, and thus preach the Gospel to his benighted countrymen. Our honored brother, imbued with the spirit of Christ and the zeal of the Apostles, sets out to subjugate the tongues and heart of his people to the service of his Master; he takes with him his beautiful wife, sister of George, his classmate—whom God also greatly honored as his servant. These dear missionaries, Brown and his wife, said to the thousands of Africa, "The Lord hath need of you." After a most thorough experiment and experience among the people, testing the incapacity of these dialects to express the pure and elevating ideas of Christianity, he abandoned the effort of learning their tongues, and set himself to the work of teaching them our language, and to-day he stands up in the midst of thousands whom he has been instrumental in teaching, and to whom he is now preaching the unsearchable riches of Christ.

Hon. George Erskine, Attorney General of the Republic of Liberia, visited this country in the summer of 1866, and his own native East Tennessee, not so much in the capacity of a government official as a consecrated minister of the Gospel. It is worthy of remark that his office and his honors have not been allowed to interfere with his work as a minister, or divert him from his higher calling. George or Hopkins W. Erskine, the honorable and the honored, will not soon be forgotten in this part of the land, or by our nation. His upright manners, and gentlemanly bearing, his culture and oratory, would do honor to any parentage or any country. May we not hope that in our schools and churches, established and being organized among the 4,000,000 sons and daughters of freedom, God will raise up many like unto Erskine and Brown, whom the people will hear and obey, and love and honor.—*Rev. E. L. Boing, of Rogersville, Tenn., in the Presbyterian Monthly.*

TWO REPORTS OF CHURCHES IN LIBERIA.

The Rev. H. W. Erskine, Minister of the Presbyterian Church at Kentucky, or Clay-Ashland, Liberia, writes as follows under date of February 10, 1868:

"The ordinances of God's house we have been enabled to continue throughout the year with but slight interruption. While I was absent a few months I engaged the services of Mr. John M. Deputie for every alternate Sabbath; he conducted these services with satisfaction to the congregation. We have now our regular Sabbath services, and a very promising Sunday school, which promises much good. In the work of teaching on the Sabbath, two of our ruling elders have taken the responsibility of the whole work. The school now has its superintendent, teachers, and other officers, and is in full operation. We are greatly indebted to the Board of Publication for the liberal donation of books which they made us. The Sabbath school library was the *desideratum*. It timely and seasonably met our pressing needs with catechisms, and religious reading, so that our congregation laughed for joy when this good news was first announced. May these books prove a blessing to us and our people!

"We have besides two weekly prayer meetings; one on Friday afternoon is our female prayer meeting, and I am told that it is growing in interest every week. May He who says, 'Without *me* ye can do nothing,' grant to us the fulfilment of His promise, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication.'"

The Rev. Thomas E. Dillon, Minister of the Church at Marshall, Liberia, writes of the meeting of Presbytery, the plan of forming a missionary station amongst a neighboring native tribe, (which has been approved by the Executive Committee,) and the encouraging condition of his church, under date of February 8, 1868:

"Our Presbytery has just closed its very important business, having commenced its sessions here on the 9th of January, and adjourned on the 12th. Presbytery was quite a treat to Marshall, being a new thing, and doubtless produced a great and good effect. Unusual harmony and good feeling prevailed, and the communion on the Sabbath during Presbytery will not, I think, be soon forgotten. It reminded me of the Pentecost—it was a glorious occasion. Our large brick church was abundantly full. There were present Methodists, Baptists, Presbyterians, Recaptives and Bassas; even King *New Tom*

with many of his people were in attendance the whole of the Sabbath.

"This chief, who is king of the Junk country, has built a house for a church and school, and prays for a teacher. The Presbytery being much interested in the various reports they had received of this king, went up to his place, and were highly gratified with their visit; they have recommended the Board to establish a school near his town. It is perhaps three miles from Marshall settlement, and is certainly a hopeful field. I visit him and preach for his people about twice a month, and shall visit oftener now that we have pleasant weather for travelling. The Recaptive town lies between New Tom's and Marshall. Many of these recaptured slaves are members of our Church. We preach for them; they have been much neglected throughout the country, more indeed than the natives themselves; they merit encouragement.

"Our new church, though not completed, was dedicated on the 29th of December. We succeeded in collecting among ourselves and otherwise the sum of three hundred and fifty-seven dollars. * * * * Since my appointment here we have received nine persons into the communion of the Church, five on examination, and four on certificate. Our membership is fifty-seven. I have taught a school for the more advanced boys and girls. One of these boys has, by the last Presbytery, been taken under its care, as a student looking forward to the ministry. We have opened a day school, agreeably to the recommendation of Presbytery, so that all our children can be accommodated."—*The Record*.

CONTRAST OF FORTY YEARS.

When, fifty years ago, the British Government was perplexed as to what had best be done with the rescued slaves, the Church Missionary Society stepped forward, in the warmth of Christian love and hope, and said: "Entrust them to our care, and we will endeavor to make them Christians. Christianity alone can effect the regeneration of a race debased by idolatry and ground down by oppression. We do not believe in any civilization which is not founded on true religion."

From 1816 to 1826 seventy-eight missionaries and teachers were sent out from England; and of these fourteen died.

It was during these ten years that the Society was first enabled to count its converts by thousands, and its communicants by hundreds. This was the period when the devoted missionary, Johnson of Regent, was enabled to realize, with vivid force, that the Gospel of Christ was still the power of God unto salvation to every one that believeth.

From 1827 to 1836 nineteen agents arrived, six of whom died within that period. From 1837 to the present year, the mortality among the missionaries has been less appalling, partly owing to the improved system of drainage adopted in the colony.

At present the native churches and schools are nearly all self-supporting, and carried on chiefly by native laborers.

There is a regular Missionary Society in Sierra Leone, auxiliary to the Church Missionary Society in England. Their Jubilee offering (in the 50th year of the Church Missionary Society's operations) amounted to £850. The Jubilee celebrations in the different parishes were highly interesting and encouraging. At *Charlotte*, for instance, the young men took off one wall of the schoolhouse, and by posts and mats made it twice as large. Everybody wished to do something to make the day remarkable. Flags and banners were flying from church and schoolhouse. Inside the decorations were most tasteful. Oranges hung in festoons and chains in every part; evergreens and flowers were abundant; the walls were adorned with missionary scenes and Scripture prints and texts. The offering was £77 from that rather poor parish. So much can be done by a regular systematic course of collecting, and by perseverance in well-doing. Ah! what a contrast to the *Charlotte* of forty years ago!

Then, Egugu dancers and thunder-worshippers had nearly everything their own way; and sacrifices of sheep, goats, fowls, etc., were offered to heathen gods. Now, every trace of actual heathenism is wiped out, and the Gospel is in every house.

SOUTH-AFRICAN MISSIONS.

Within and beyond Cape Colony and Natal, four of the principal English Missionary Societies, one American, two Scotch, and five foreign Societies, occupy about two hundred and twenty-four principal stations, and employ about two hundred and seventy European Missionaries, besides native assistants. This appears to be a large supply of ministerial agency to meet the spiritual wants of a population not exceeding a million of souls. But it must be kept in mind that this population is widely scattered over an area of more than a million of square miles. The prospect of extensive usefulness in regions far beyond our present field, we regard as the justification of our large outlay on the comparatively small population of the colony and its adjacent territory. South Africa is one of the most accessible gates of entrance into a large portion of that continent.

The Hottentots throughout Cape Colony, pure and mixed, number 79,996. Many of them are rising in the scale of education, civilization, and religion. They are principally under the care of the missionaries of the London Missionary Society. Their language is Dutch, though many of them are learning English. In one of their towns, containing over a thousand people, they have built a chapel which will seat about six hundred. It is crowded with well-dressed and well-behaved worshippers.

The Kaffirs are a fine race of people. Many have well-formed heads, and pleasing features, such as would be deemed handsome in a European. They walk erect, with a firm step, and, when occasion presents, show great agility. Before they had regular mail facilities, a Kaffir twice each week carried a load of papers (*The Graham's Town Journal*) after dark, forty-six miles to Fort Beaufort, and delivered them there at day dawn the next morning. The overland mail from Cape Colony to Natal is carried a distance of over four hundred miles by Kaffirs on foot. Traders and missionaries often send books and other articles in the mail bags, amounting sometimes to a load more suitable for a horse than a man.

The Kaffir language is probably spoken by one million souls in South Africa, and by some millions in Central Africa, whence the South African Kaffirs appear to have emigrated.

RIPON FALLS, VICTORIA NILE RIVER.

Africa has long been a puzzle to geographers, but of late, problems have been solved and light thrown upon questions that perplexed many in former generations. Vast deserts have disappeared from maps, and unknown regions have been crossed by the explorer and the hunter. At the beginning of the present century the course of the Niger was wrapped in mystery. A few years ago no man could tell the source of the Nile, but recent discoveries have removed much of the mystery that surrounded it, and we know whence it comes and the causes of that wonderful periodical inundation, which proves such a blessing to Egypt.

This discovery is largely due to missions. The English Church Missionary Society commenced a mission in East Africa in 1844. The missionaries in their explorations into the interior, discovered a snow mountain, and then another. They also learned from the natives the existence of a great inland sea. When these facts became known, explorers were sent from England, and the result has been that the researches of Speke, Grant and Baker, "discovered the lakes Tanganyika, the Victoria Nyanza, whence the Nile has its birth, the Albert

Nyanza, into which after its descent at the Murchison Falls it enters, and there receives new supplies to fit it for its long journey to the distant Mediterranean."

Captain Speke made, in 1860, a second journey for the purpose of exploring the Victoria Nyanza lake, and the river which flowed into it. On this river are the Ripon Falls, which are about twelve feet deep and four hundred to five hundred feet broad.

These discoveries have done more than solve geographical problems; they have opened up new tribes and populations, debased and brutalized; and in their very degradation appealing to the Church of the Lord Jesus for that which can transform their natures and elevate them in the scale of being. They come verily within the sweep of the Lord's command.

Africa possesses a wonderful fascination to the traveller, the sportsman, and the explorer. Science has her representatives, commerce has her agents all over that land. To deliver a few of her subjects from imprisonment, Christian Britain sent an army at a vast expense; but few are the representatives of Zion in this vast and wondrous country. Accessible to such, more are ready to brave dangers and endure hardships for trade or sport than for souls. In less than forty years, seventeen separate expeditions left Europe at a great cost to ascertain the source and termination of the Niger. Eleven leaders of these expeditions died in the attempt, and with them many of their followers, and yet as a church we have only one white man in Liberia; five male and six female missionaries in Corisco, and no response comes to the appeal of one of these who stands alone on the main-land, looking over at our great Church, "Why will ye leave the lone pickets to weary and fall?"—*The Foreign Missionary*.

EMIGRATION.

It is stated in the papers that over twenty thousand Norwegians, Swedes, and other natives of Northern Europe, are on the road to America this spring, most of them to locate in the North Western States; and it is further stated, as a reason, that in those countries for a series of years back there has been an unprecedented failure of crops to such an extent that whole sections of country are only saved from starvation by the relief afforded by the governments, and it seems destined that they should be depopulated.

As a rather singular and suggestive offset to this state of affairs in the northern section of the world, we have the application of thousands of freedmen in the southern sections of this country to the American Colonization Society, for the

means to emigrate to Liberia, on another continent, compelled thereto by starvation and disabilities of various kinds in America. Inexorable necessity is drawing the hardy northman from his inhospitable land, which has, nevertheless, for hundreds of years sheltered and fed his ancestors, to the more generous fields of Minnesota and Michigan; while a like necessity is, with the certainty of death, urging the more facile and less robust negro to leave the home of his transplanting and carry with him back to the land of his ancestors the civilization he has imbibed. Both must do it or die. There seems to be no other alternative. The decrease in the black population of this country from natural causes since emancipation, indicates what time will do with the race just as plainly as famine indicates what must come of the overcrowded human hive of Northern Europe. There is a suggestive coincidence in the matter just at this time that makes it seem, more than ever, as though the hand of Providence was surely in it, to work out and finish the problem of African slavery, as well as to apportion to each continent the race of men that is to permanently occupy and hold it. As a rule, the antipathy of the foreigner to the negro greatly exceeds that of the native-born American; and while the latter might assimilate himself to the circumstance of the residence of the negro among us, as a distinct and separate class, the Irishman, the Norwegian, or the German, show far less disposition to fraternize with or even to tolerate him. This, which every one can see, points in the same direction.

As a consequence of this pressure from all sides, the Colonization Journal states that never since the Society was organized has there been such a demand for passage to Liberia, or anything like such an earnest feeling among the negro population itself as now exists. The next twenty years will see an emigration from America to Africa as great, proportionably, as that from Europe to America, and the ultimate result will be the peaceful and gradual elimination of the black race from among us.—*Wellsburg (Va.) Herald.*

AMERICAN COLONIZATION SOCIETY.

A volume before us gives the proceedings and addresses delivered on the celebration of the semi-centennial anniversary of this Society, and comprises, also, sundry other papers and many statistics of much interest to the thoughtful and reflective reader.

One fact, at least, impresses itself strongly upon the mind of the reader on taking up this volume, viz, that amidst what-

ever of indifference, distrust, or opposition there may have prevailed in community regarding this Society, it has at least maintained its existence, and steadily, patiently, unobtrusively pursued its purposes for half a century. It is true, as a matter of fact, that almost from its inception there has been a prevailing distrust of its ulterior aims, of the actual spirit which animated it, and unfriendly criticism of its plans of operation; and yet there have been but very few Americans who have not heartily wished that the Society might succeed; who have not been exceedingly gratified with its known practical results; who have not felt that it was a source of great national credit and honor that it has so successfully established in the heart of Africa that enlightened, English-speaking, Christian community which we see, and which the world readily recognizes as the best, if not the only, substantial hope of that immense, populous region of benighted humanity. The simple facts are, that the Society has gathered together a community, not originally of the most promising materials, which under its counsels, aid, and direction, has assumed the character of one of the independent nations of the earth, that has for more than twenty years maintained an orderly and stable government, with as little irregularity and tendency to anarchy as the history of any government will exhibit, and that has conducted its affairs in an elevated and enlightened spirit; that the community over which it presides is prosperous in every commendable aspect; that it is increasing in wealth, advancing in education and refinement, improving in morals and religion, extending its territory and jurisdiction altogether by honest and moral means, and is exercising the most hopeful influence over the barbarous neighboring tribes, imparting to them its own spirit, civilization, and religion. All this is tolerably well understood, as a general fact, by the American people, and few will deny that Liberia, as she stands to-day, is among the noblest and most hopeful achievements of modern philanthropy and civilization. Yet it is solely and undeniably the result of the fifty years' toil of the American Colonization Society, unremittingly carried on in the midst of coldness and suspicion, yet always encouraged by a prevailing undertone of hope that it *might* succeed, and of an occasional faintly-articulated belief that it would.

Of the technical details of the operations of the Society the country is in general very ignorant. This book gives much information to gratify the inquiring. We glean from it some facts that we will set down.

The Society has had five Presidents—Bushrod Washington, Charles Carroll, James Madison, Henry Clay, and J. H. B. Latrobe, the latter now in office. It has raised and expended

\$2,141,507 77. It has sent out one hundred and forty-seven vessels, and given passage to eleven thousand nine hundred and nine persons. The Government of the United States has made its settlements the asylum of five thousand seven hundred and twenty-two more of the recaptured Africans. The government of the country is modelled after our own. Its territory extends for six hundred miles along the coast, and reaches back indefinitely into the interior. Some two hundred thousand of the natives have been brought under its influence. It maintains a College, several seminaries, and a large number of schools of a lower grade, with some fifty churches of seven different denominations. Towns and cities are springing up, agriculture is extending, and commerce is increasing. It has been largely instrumental in suppressing the inhuman traffic in slaves. The country is fertile, and its productions valuable. To the African race the climate is healthy and agreeable. Palm oil, ivory, gold dust, camwood, coffee, and sugar, are among the prominent staples. Rice and Indian corn are easily cultivated. Cotton, indigo, and sugar cane are spontaneous growths. There have been but three Presidents since the organization of the Republic—Joseph J. Roberts, Stephen A. Benson, and Daniel B. Warner, all having emigrated from this country. The flag of the nation, like the form of its government, was patterned after that of the United States, consisting of six red and five white stripes, displayed longitudinally, with a square blue ground in the upper angle next to the staff, covering a depth of five stripes, with a white star in the centre. The Society never had much intimate influence over the question of slavery in this country, and the destruction of that institution did not suspend or intermit its labors, or its usefulness. It is, consequently, still in the flourishing and hopeful exercise of all its functions.—*Washington Chronicle*.

For the African Repository.

EDUCATION IN LIBERIA.

The Trustees of Donations for Education in Liberia, having founded and thus far sustained Liberia College, are obliged to appeal to the friends of learning and religion for assistance in its support.

The Trustees of Donations were incorporated by an Act of the Legislature of Massachusetts, approved March 19, 1850. The College itself was established and its Trustees incorporated by an act of the Legislature of Liberia, approved December 24, 1851. It is a national institution, and the faith of the Republic is pledged to give it all the aid and protection which that infant nation is able to afford.

Having obtained the amount of funds necessary to make a beginning, and having overcome many obstacles arising from the state of affairs in Africa, the Trustees of Donations have, in co-operation with the Trustees of the College, erected suitable College buildings, sufficient for the probable wants of the institution for many years to come; have collected a library of several thousand volumes, and other means of instruction; have appointed an able faculty, consisting of a president and three professors, all of African descent, and competent to their respective duties; have opened the College for the reception of students, and conducted two classes through their whole collegiate course. A preparatory department has been added and sustained by successive appropriations of the Legislature of Liberia, aided to a small amount by the Trustees of Donations. A graduate of the College is now its Principal.

Such is the need in that Republic of such education as the College gives, that its students are eagerly sought, while at their studies, for various departments of business and public life; so that a majority of the older classes have been drawn into other pursuits before completing their course. Of the first class, only one was able to resist the inducements offered him, and persevere to the end. The second class, which has just graduated, had been reduced to three or four. The whole number of students on the list at the commencement of the last year was thirty-five; in actual attendance at its close, about thirty. For the year about commencing an increase is expected.

That a Republic of some twenty thousand civilized inhabitants, receiving continual accessions from immigration, with more than five hundred miles of seacoast, with a population of more than two hundred thousand subject to its laws and in the process of civilization, needs a College, need not be argued. It is equally evident that this civilized population, made up almost exclusively of colored people from the United States, who a few years ago were unable to emigrate without charitable assistance, and of their children, must need foreign help to establish and sustain their College. They must need it more than do our own new States and Territories, which are constantly calling for it and receiving it.

Nor is this all. If Africa is ever to receive the blessing of Christian civilization, it must be chiefly through the labors of men born and educated in Africa. Men of any other race cannot live and do the necessary labor in that climate; and, if they could, experience has shown that such a work cannot be accomplished for any heathen land by laborers of foreign birth and education, between whom and the people to be acted upon the necessary identity of interest and mutual sympathy can

never exist. About all that foreigners can do, when most successful, is to bring the necessary native agency into existence and operation. Hence the establishment of a College in the Sandwich Islands; that of another at Bebek, near Constantinople, for the education of Armenians and other Asiatics; of another at Beirut, in Syria, for those speaking the Arabic language; and of other similar institutions. These have been established and are sustained because it has been found that the work of Christian civilization cannot be successfully carried on without them. For the same reasons a well-sustained College is indispensable to the successful prosecution of the same work in Africa.

And Liberia College is already entering upon that work; not only by its natural influence in elevating the civilized and partially civilized inhabitants of the Republic, but by more direct labors. Already it is in correspondence with the Syrian College at Beirut, the present central point of Arabic learning, with respect to the enlightenment of the Arabic-speaking nations of Central Africa. Already works in that language, religious and scientific, from the press at Beirut have been received at Liberia College for distribution, and placed in the hands of visitors from the interior who could read them, and arrangements are made for continued supply and distribution.

To carry on this work, so necessary and so full of promise, we have the necessary legal organization in Liberia of trustees, president, and professors; all the buildings that will be needed for many years; the library, with a fund of five thousand dollars for its increase; valuable cabinets for instruction in several departments of physical science; provision, by funds held in trust by the New York Colonization Society, for the support of one professor and nineteen beneficiary students.

To make this valuable beginning permanently useful, we need the means of support for the President and two professors, for meeting a few necessary incidental expenses, and for increasing the apparatus in some departments.

We submit these statements to your enlightened consideration, hoping to receive from you such aid as in your best judgment the importance of the enterprise deserves.

ALBERT FEARING, President,	} Trustees.
WILLIAM ROPES, Vice-President.	
G. W. THAYER,	
EMORY WASHBURN,	
ABNER KINGMAN,	
LINUS CHILD,	
CHARLES E. STEVENS, Treasurer.	
JOSEPH TRACY, Secretary,	

Donations may be remitted to the Treasurer, CHARLES E. STEVENS, Esq., Boston and Albany Railroad Office, 40 State street, Boston, or to either of the Trustees.

BOSTON, 1868.

This circular has been submitted to the consideration of President Hill and Professor Peabody, of Harvard College; the Rev. Drs. Blagden, Gannett, Robbins, and Kirk, pastors of prominent churches in Boston; Rev. Dr. Anderson, late Foreign Secretary of the American Board of Commissioners for Foreign Missions, and the Rt. Rev. Dr. Eastburn, Bishop of the Protestant Episcopal Church in Massachusetts. Their testimony is subjoined:

I cordially sympathize in the appeal of the Trustees of Liberia College for material aid.

THOMAS HILL.

I concur entirely with President Hill.

ANDREW P. PEABODY.

I heartily concur in the circular of the Trustees in behalf of the College in Liberia, having had a good opportunity from my connection with the Massachusetts Colonization Society to be familiar with the facts which make the necessity of the College very clear and imperative.

G. W. BLAGDEN.

I am glad to express my entire concurrence with Dr. Blagden in the views he entertains of the importance of Liberia College, and its claims on us for such encouragement as we may be able to give.

EZRA S. GANNETT.

I know of no object which has at the present moment a stronger claim upon the interest of every friend of humanity and civilization than that which is so simply and forcibly commended in the circular of the Trustees of Donations for Education in Liberia. It is hardly possible to overestimate the importance of the influence of Liberia College upon the future of Africa. The solid foundation upon which the Trustees have laid that institution, the many obstacles which they have surmounted in its establishment, the amount of funds they have already raised for its support, and the wise and successful manner in which they have hitherto managed its affairs, are a sufficient guaranty that whatever may be contributed in response to their appeal will be judiciously applied.

CHANDLER ROBBINS.

A more truly philanthropic and Christian enterprise cannot be presented for our approbation and co-operation than that

of furnishing to Africa her first Christian College. The day of her redemption has dawned. It will no longer be the policy of Christian nations to keep her in darkness that she may replenish the slave marts of the world. Christian missionaries, European and American colonies of white and black men, and scientific explorations, together with commercial enterprise, are now beginning to change the character and prospects of that degraded portion of the globe. It becomes the Christian enterprise of our people to furnish to Africa every means and instrument of a Christian civilization. No nation can better understand than ours, the importance of the College planted in the very infancy of either national existence or national emancipation. What Harvard, Yale, Nassau Hall, and kindred institutions have done for our Republic, Liberia College may do for that entire continent. We are not called upon to furnish the thousand colleges Africa may yet require to place her in the sisterhood of nations. We may not dot her hills and valleys with school houses. But we can give her one college, plant for her the first germ of Christian education. We may open for her one fountain, from which will flow to the end of time the streams of living waters, to irrigate the desert, and make it as the garden of the Lord.

EDW. N. KIRK.

To no practical conclusion have I come more decidedly than that Western Africa must be evangelized by Africans or by their descendants. And whatever might once have been thought of the Liberia Colony in its bearing on slavery, I see not how any one can doubt that it may be made a valuable evangelizing instrument in the country back of it and beyond it. I therefore regard the College of Liberia with special interest, as a means of raising up missionaries; and the more because of its safeguard in the Trustees whose names are appended to your circular; and I hope you will not fail to receive the funds needed for the institution.

R. ANDERSON.

The accompanying circular of the Trustees of Donations for Education in Liberia, expresses so clearly and fully the need of such an institution as Liberia College that any further explanations are unnecessary. The statements of these gentlemen will commend themselves to all. I have only, therefore, to say that the College should be sustained by the liberal contributions of those who are able to aid it; and that by giving such assistance they will have the satisfaction of carrying forward a work, which is destined to exert an elevating influence upon the African race through future generations.

MANTON EASTBURN.

AFFAIRS IN LIBERIA.

A new journal, with the name of "The People of Grand Bassa," published in Buchanan, on the first Wednesday of each month, at one dollar and fifty cents per annum, has made its appearance. We hope it may deserve and obtain success.

We make the following selections from the number for November 6, 1867 :

"OUR TRADING CRAFT.—In 1853, there were but two small craft in our river, which were engaged in the palm oil trade, viz: the 'Benson' and the 'Susannah,' of 10 and 30 tons each; owned by the late Ex-President Benson. Now we have the following number of trading craft of foreign and Liberian build.

"Schooner 'Edina,' 55 tons burden, foreign built, owned by J. L. Crusoe; Sloop 'Corinee,' 8 tons burden, foreign built, owned by J. L. Crusoe; Brig 'Theodorus,' 217 tons burden, foreign built, owned by J. L. Crusoe; Schooner 'Star,' 10 tons burden, Liberian built, owned by J. J. Cheeseman; Schooner 'Sunrise,' 10 tons burden, Liberian built, owned by Allen & Williams; "Sloop 'Nelly Frances,' 30 tons burden, Liberian built, owned by J. M. & S. A. Horace; Sloop —, 8 tons burden, Liberian built, owned by J. Marshall; Sloop 'Little Grace,' 9 tons burden, foreign built, owned S. A. Horace; Schooner 'Adell,' 17 tons burden, foreign built, owned by Clinton & Son.

"In addition to these, Mr. J. L. Crusoe has on the stocks one large schooner of about 30 tons burden, and one sloop of 8 tons, and Clinton and Son, one large schooner of about 40 tons, which will be ready for launching in a few months. Does not this fact show our rapid commercial advancement within a few years?"

HEALTH AND INDUSTRY.—The emigrants for this county per ship Golconda, last voyage—one hundred and twenty-three in number—were landed at Buchanan on the 25th of last July, and were located at the Bexley Receptacle, seven miles on the St. John's river, and about a mile beyond, in private dwellings. They have done, so far, remarkably well in their acclimation. All have survived excepting an infant of six months. There is a large proportion of children in this company of emigrants, and there will probably be an unusual expense on the part of the American Colonization Society incurred in caring for them, as a greater proportion of nurses, which must be paid and fed, are required. No pains have been spared by the agents of the Society to make them comfortable and happy. The emigrants have shown a disposition to do what they can for themselves

by planting the lands in the vicinity of the Receptacle and their dwellings.

The issue for March 3, 1868, publishes "*An Act to Increase the Revenue*, passed into a law, December 21, 1867." The declared object of this law is to effect a more speedy withdrawal from circulation of that excess of paper currency which has caused a depreciation in the current value of the paper of the Republic. This new act raises all the nine per cent duties to twelve per cent., and twelve, to fifteen; and those on ardent spirits—rum, gin, brandy, whiskey—to from twenty-five to thirty-seven cents. per gallon. It further imposes a duty of six dollars a-year on all coasting craft of five tons and under, and four dollars a-year on canoes; an export duty of two cents per bushel on palm kernels, two cents on each country cloth, two cents per gallon on palm oil, and three cents on each dollar's worth of gum wood, a license duty of eight dollars a year on hawkers, and makes more stringent provision for the collection of duties on goods purchased on any of the mail steamers.

MASSACHUSETTS COLONIZATION SOCIETY.

The Twenty-seventh Annual Meeting of this Society was held at Boston, on Wednesday, May 27, Ex-Gov. Washburn in the chair.

The annual report, which was presented by Secretary Tracy, shows an extended field of usefulness with very limited means at the disposal of the Society. Applications for passage to Liberia are largely in advance of the Society's ability. The Society's ship *Golconda* has made two voyages the past year, carrying 633 emigrants, reported by Gen. Howard to be the "cream of the freedmen in his department." Liberia speaks for itself; its commerce is already considerable and is opening the way for literature, religion, and civil improvement. The American Minister at Monrovia speaks in high terms of praise of the College of Liberia, which is entirely under the control of colored professors and teachers. Everything is encouraging except the backwardness of the community to furnish the necessary means for carrying on the work of the Society.

The report of the Treasurer shows the receipts for the year to be \$7,136; disbursements \$8,579; deficit \$1,443.

The old board of officers was re-elected and the meeting adjourned.—*Christian Mirror*.

LIBERIA MISSIONARY UNION.

A Missionary Convention was held at Marshall, on the Junk river, in Liberia, on Wednesday, March 25, and Thursday, March 26, 1868. Ten Baptist Churches were represented. It was unanimously voted to organize the "Liberian Baptist Missionary Union," for "the evangelization of the heathen" within the borders of the Republic of Liberia, "and contiguous thereto." Rev. A. Woodson was chosen President; Rev. M. D. Herndon, Vice President; Rev. H. Underwood, Treasurer; Rev. J. T. Richardson, Corresponding Secretary; and S. S. Page, Recording Secretary. Twelve fields of missionary labor were designated and commended to the care of the nearest churches. Rev. John T. Richardson was appointed a Commissioner to represent the "Liberian Baptist Missionary Union" in the United States. Two young brethren, Thomas Israel Tate and R. B. Richardson, were chosen as students of divinity to accompany the Commissioner, in order to be educated for the ministry. The formation of a Baptist Missionary Union in Africa, to attempt the conversion of the heathen living in that vast continent, is a cheering fact.—*National Baptist*.

WORK AMONG THE MOHAMMEDANS.

In a communication from Prof. Edward W. Blyden, dated Monrovia, April 10, 1868, occurs the following reference to the introduction of Arabic instruction into Liberia:

"I am just now particularly interested in the interior work, especially among the Mohammedans. I have frequent visits from distinguished men among them. I wished the other day that some of the contemners of negro intelligence among you could have been present, when a scholarly Foulah priest from Futa Jallon called upon me, and have heard him read, in sonorous and melodious accents, the Arabic both in the Koran and the Bible. He also recited long passages from the former from memory. He did it beautifully, and the greatest Arabic purist—Dr. Van Dyck himself—would have heard him with pleasure. His pronunciation differed in no essential respects from that of the Mount Lebanon Arabs.

The Mandingoes, who visit me from time to time, express strong desire to have schools established among them, that they might learn the English language and have access to English literature. Are there no wealthy friends of this

cause in America who will furnish the means, by bequest or during their life-time, to establish and maintain a vigorous mission among these interesting people?"

EXPLORATION IN LIBERIA.

A letter from Professor Edward W. Blyden, of Liberia College, dated April 10, 1868, to a gentleman in New York, says: "Since I last wrote you, Mr. Benjamin Anderson, Ex-Secretary of the Treasury, has set out on his exploring journey. He was a few days ago between Boporah and Musada, northerly from Monrovia. He is travelling under the care of the Mandingo priest of whom I wrote you. This priest wrote me a few days ago, in Arabic, that he had sent some of his people to assist Anderson in carrying his baggage to a distant town, and when they returned he would himself join Anderson. It will be pleasing to you to learn that such a correspondence has commenced between Liberia and the interior."

LETTERS FROM EMIGRANTS.

The following letters from emigrants by the last-fall voyage of the Golconda, have been sent to us by the persons at Columbus, Georgia, to whom they are addressed, with request to give them place in the Repository:

FROM MRS. ELIZA SULLIVAN.

BUCHANAN, GRAND BASSA COUNTY,
Liberia, January 13, 1868.

MY DEAR FRIENDS: It is with pleasure that I can say I have a joyful opportunity of penning you these few lines, to let you know I and my husband, mother, and father, are all well. We arrived safe on Africa shores, and are enjoying good health. I write to you all, according to promise. I am much pleased with the place. We are all in Africa. We did not go to Cuba, as you all said we were going. If you were to come to Africa, I think you all would be much pleased with the place. We were joyfully received by the friends, and they seemed to make us welcome home. I see any quantity of coffee every day, and there is a great many fruits here. Pineapples, oranges, bananas, plantains, and many others. I can eat some fruit every day if I chose to do so. I passed over the sea very well; I was not sick one day; all the others were sick a little. Mr. Sullivan and the rest of the boys are going to put up their own house.

It will be a loghouse for the present. I will certainly look for you all next spring. I hope you will not disappoint me. I think you will be much pleased with the place. I remain, truly, your friend.

ELIZA SULLIVAN.

Mrs. NELLIE FERGUSON and Mrs. SALLIE DAVIS.

FROM REV. ALEXANDER HERRON.

BUCHANAN, BASSA COUNTY,
Liberia, January 9, 1868.

DEAR BROTHER: I seat myself to drop you a few lines, to let you know that I have not forgotten my promise to you. I will first state that we had a safe journey across the Atlantic, with the loss of but one, and that was Patsey Johnson. She got hurt on the cars, and died on the way; but the rest all landed safe, and are doing well at this time. We expect to have the fever, which is no more than the chills and fever that we have in America. We do not find it as warm as in America in summer. We sleep under cover every night since we have been here; and, as for what you have heard about the country, it is all true; all kinds of fruit, but we are not permitted to eat of them yet; only a few of them. It is a good country, I assure you. You may know that I think so, for there is nothing to induce me to come back to America. All the natives that I have seen are as friendly as can be. Grand Cape Mount was the first place that I landed at, on the 29th December, on Sunday, and I preached there, and found the people very kind indeed. I have nothing to discourage me, but everything says come. All that is necessary is to go to work. Our money is in the earth, and all that is required is to go to work. No person that expects to make a living by labor will fall out with the place. I want you to see some of the people of the Woolfolk family, and tell them that this is the place for them. Remember me to all the churches, and inquiring friends. I remain your affectionate brother.

ALEXANDER HERRON.

Rev. Mr. Cook.

AN APPLICATION.

Numerous and urgent applications for passage to Liberia continue to be made to the Colonization Society. These appeals proceed from intelligent colored residents of North Carolina, Georgia, and other southern States, and being a movement of their own, in the sober conviction of bettering their condition, it seems but fair that they should receive the needful aid to their ends.

The following is an exact copy of one of these applications. It is given as a sample of a large number of letters we are receiving from freedmen, of the motives which actuate them in desiring to go to the land of their fathers, and of the character and promise of usefulness in Liberia of those who are applying. Shall their desire be granted?

TUSCALOOSA, ALA., *May 14, 1868.*

DEAR SIR: I write to inquire if there can be transportation furnished for emigrants to Liberia. If so, when will your next vessel sail, and where from? There are several families in the vicinity of this place that desire to go out as soon as possible.

It has been a long time since I communicated with you or had any knowledge of the doings of the Colonization Society. I will be thankful for any information you may be able to furnish.

I am still of the opinion that Africa is the black man's only hope in this world. There is not to my mind a shadow of hope for equal rights and justice in this land, and therefore no inducement for a colored man who loves freedom and its train of blessings to continue here.

I am now ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption—that she may be given to our children as an earthly heritage for succeeding generations.

There are among those desiring to emigrate from this section, carpenters, brickmasons, plasterers, farmers, ministers, &c., &c. Nearly all of the children can read and many of them write legible hands.

Hoping to hear from you soon, I am yours, most truly,
S. WESLEY JONES.

ANNUAL COLLECTIONS.

The Sabbath immediately preceding or following the **FOURTH OF JULY**, now close at hand, is the day recommended by the supreme judiciaries of all the Evangelical Churches for annual collections in behalf of the American Colonization Society.

The work in all quarters is in a very promising condition for growth and usefulness. Never has it been more so. God has manifestly brought us to the necessity of grand enlarge-

ment. Have the Churches the faith to enable the Society to meet the volunt upon it?

No one can watch the progress of events of the times, without being profoundly im conviction that the colored race are hereaf great influence in the destiny of Africa. Nor of this than those of them who are in advance in intelligence.

Seventeen hundred and two emigrants have the Society to Liberia within the past eighteen these, four hundred and seven were church commu fifteen being licensed Ministers of the Gospel—thus a strating our work to be the largest missionary operation in progress in the world, as we send not only a few missio ries into a heathen community, but a whole settlement a colony of such, and they, too, of the same race, and having a common origin and the same sympathies of those among whom they go.

Several thousand people of color, of at least equally as prom- ising character, are asking us to aid them in crossing the ocean to their fatherland, where, with countless others who are to follow, they are likely to be the instruments of redeeming that whole dark region from neighboring kidnapping, as it exists, and instruct the people in the principles of agricul- ture, mechanical arts, republican government, and true evan- gelical religion.

Have not Ministers and Christians too small an interest in the grand work of this Society? We appeal to them and to others who love our cause, to do all in their power to awaken a just appreciation of our objects, and secure a prompt and liberal response to our earnest requests.

DEATH OF HON. WILLIAM C. RIVES.

This distinguished man died at his residence near Char- lottesville, Va., on Saturday, April 25, in the 75th year of his age.

Mr. Rives was born in Nelson County, Va., May 4, 1793; studied law under President Jefferson, and was elected to the

State in 1817-18-19 and 1822. In Congress and served three successive terms. He was appointed by President Jackson Minister to Mexico in 1823, and returned in 1832 and was immediately elected to the United States Senate, which position he resigned in 1835, and served to the end of his term in 1840 he was again elected Senator in Connecticut, and remained until 1845. In 1849 he was appointed Minister to Mexico, returned in 1853, and retired from political life.

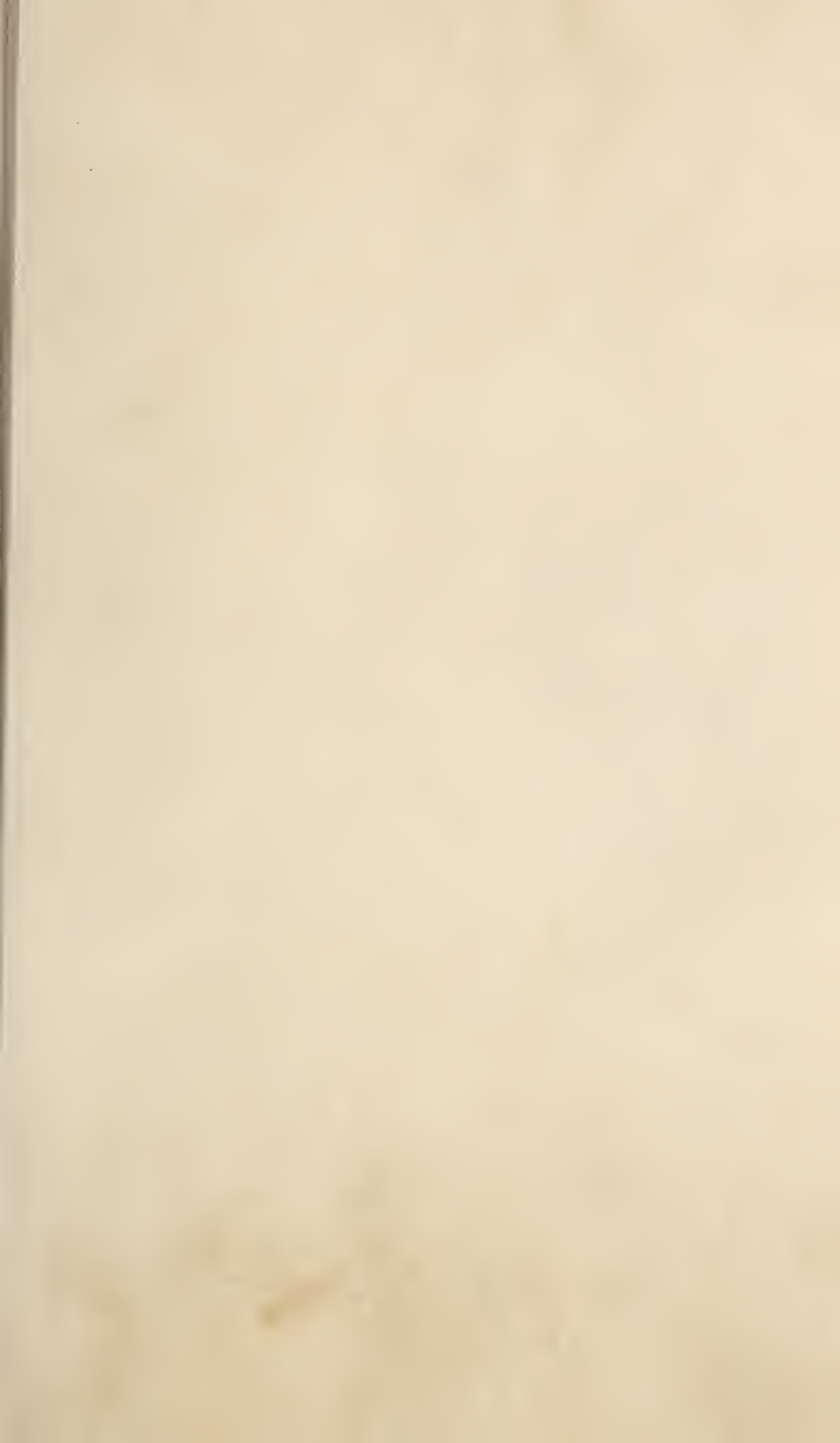
He was elected a Vice President of the American Colonization Society, at the Annual Meeting in 1838, and frequently gave to it the benefit of his ripe counsels and brilliant talents. His memory will be cherished by all who were acquainted with his worth.

GOLD DISCOVERIES IN SOUTH AFRICA.—Natal, South Africa, is in great excitement because of magnificent gold discoveries reported to have been made in Moselekatse's Territory, in the interior beyond the Trans Vaal Republic. The discoverer is Mr. Mauch, a German naturalist, who is gradually carrying out a long projected journey from Natal to Egypt, through the entire length of Africa. In the course of his exploration from Potchefstroom, Trans Vaal, he came upon a large extent of auriferous ground in Moselekatse's Territory. These goldfields are situate between Sekhome and the Zambesi.

Receipts of the American Colonization Society,

From the 20th of May, to the 20th of June, 1863.

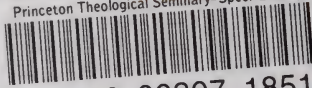
RHODE ISLAND.		Morristown. —William L. King, annual donation.....	100 00
Providence. —Mrs. Abby Eddy.....	\$5 00		115 00
MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
Osterville Church, by Rev. John E. Wood.....	2 50	Washington. —Miscellaneous.....	135 50
NEW YORK.		ILLINOIS.	
By Rev. Dr. Orcutt, (\$1,440.)		Jacksonville. —Rev. John C. Hamilton.....	40 30
New York. —Miss Sarah Burr, \$1,000; C. H. McCormick, \$100; H. G. Marquand, George W. Jewett, each \$50; Hon. W. F. Havermeyer, I. W. Phelps, Edmund Penfold, each \$20; Wm. Walker, D. Parish, Miss Mary Bronson, each \$10—\$1,290. Miss Mary H. Few, \$100; Mrs. John C. Tillotson, \$50; by Rev. Dr. De Witt, and remitted by G. P. Disosway, Esq.—\$150.....	1,440 00	FOR REPOSITORY.	
NEW JERSEY.		RHODE ISLAND. — <i>Bristol</i> —Benjamin Hall, Mrs. S. Bradford, each \$1, for 1868	2 00
By Rev. Dr. Orcutt, (\$15.)		CONNECTICUT. — <i>Meriden</i> —Hon. Walter Booth, to June 1, 1869...	1 00
Trenton. —George S. Green, \$10; A. Jameson, \$5.....	15 00	NORTH CAROLINA. — <i>Windsor</i> —Elansey Hogard, to June 1, 1869	1 00
		OHIO. — <i>Hamilton</i> —Isaac Robertson, to May 1, 1869, by Dr. Alexander Guy.....	1 00
		Repository	5 00
		Donations	1,602 80
		Miscellaneous.....	135 50
		Total.....	\$1,743 30



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